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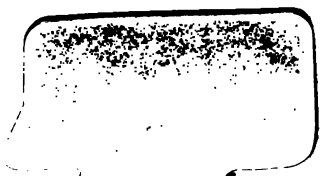
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A TABULAR VIEW
OF
ARTICLES XXV. XXVIII. XXIX.

WITH CONSIDERATIONS UPON

"THE TRUE AND LEGAL EXPOSITION OF ARTS. 28, 29,"

AS SET FORTH BY THE COURT AT BATH

IN THE TRIAL OF THE

VEN. THE ARCHDEACON OF TAUNTON.

BY THE

REV. C. S. GRUEBER, B.A.,

INCUMBENT OF S. JAMES, HAMBRIDGE, DIOCESE OF BATH AND WELLS.

"That ancient divine Irenæus, who lived near the times of the Apostles, teacheth, that, 'The Eucharist consisteth of two things, an earthly and a Heavenly.' By the earthly thing he understandeth the bread and wine, by the Heavenly, the Body and Blood of the Lord. From that time every orthodox divine hath followed Irenæus."—SARAVIA.

In the Sacrament are TWO PARTS: bread and wine the OUT-ward part; the Body and Blood of CHRIST the IN-ward part.—CHURCH CATECHISM.

"Since Sacraments consist by Divine institution of two things, of which the one be visible and earthly, the other invisible and heavenly, he, who separateth these parts one from the other, destroyeth the Sacrament. For the bread without the Body of CHRIST is not a Sacrament, nor the Body of CHRIST without the bread."—SARAVIA.

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CONSIDERATIONS
UPON THE
OPINION OF THE COURT,
AND THE
EXPOSITION OF ARTICLES XXVIII. XXIX.
THEREIN SET FORTH,
WITH
Other Matter.

“THE OPINION OF THE COURT.”¹

“THE TRUE LEGAL EXPOSITION OF ARTICLES XXVIII. AND XXIX.”

“That the Body and Blood of CHRIST are taken and received by the worthy receivers only, who, in taking and receiving the same by faith, do spiritually eat of that Flesh of CHRIST and drink His Blood ; whilst the

¹ The Court at Bath, it is to be borne in mind, were empowered under the 3rd and 4th Victoria to carry out the provisions of the 13th *Elizabeth*.

Now the slightest regard to the spirit and intention of Elizabeth's government in ecclesiastical matters must itself have led the Court to a very different conclusion from that, at which they arrived.

“Queen Elizabeth seems to have been willing to comprehend as many as possible in the new English Church ; and with that view to have endeavoured to use a language, which all might adopt, who did not profess Transubstantiation *in the strictest sense*, and which might nevertheless be used by those, who did not admit any presence of CHRIST in the Eucharist *perfectly corporal*. Such language would comprehend all Lutherans and some Papists.”—*Hey, Norrisian Professor. Divinity Lectures, Bk. 4, Art. 28, s. xi.*

“Upon Queen Elizabeth's accession the Protestation of the Second Book of Edward VI., disclaiming ‘Adoration unto any real and essential* presence in the Sacrament of CHRIST's *natural* Flesh and Blood’ was laid aside. For it being the Queen's design to unite the nation as much as she could in one Faith ; it was therefore recommended to the Divines, to see that there should be *no definition* made against the aforesaid notion, but that it should remain as a speculative opinion not determined, but in which every one might be left to the freedom of his own mind.”—*Wheatley on Protestation at the end of Communion Office, and Mant in loc.*

* In 1662 “*Corporal Presence of CHRIST's natural Flesh and Blood.*”

The Opinion of the Court is entirely at variance with such a course of legislation, and it is not too much to say the Act of Elizabeth has been made use of to effect a purpose the very opposite to that which was nearest to her heart.

wicked and unworthy, by eating the Bread and drinking the Wine without faith, do not in any wise eat, take or receive, the Body and Blood of CHRIST, being void of faith, whereby only the Body and Blood of CHRIST can be eaten, taken, and received."

In the following remarks it is desired,

(1) To submit respectfully a few considerations upon the assertion of the "Opinion" of the Court, that the Thirty-nine Articles are "The *only* Standard of the Church."

(2) To test the "Exposition" of the Court by Articles XXVIII. and XXIX., of which Articles it professes to be a "*true and legal*" Exposition or Interpretation.

(3) To cite passages from *two* Divines of the Church of England: viz., Bishop Ridley, to whom was assigned a prominent part in the composition of the first set of Articles of A.D. 1552, and Thorndike, who was one of the Commissioners appointed for the Revision of the Liturgy of 1662, at which period the Articles were for the last time confirmed: and this with the view to ascertain whether the said "Exposition," which bears date August 12, 1856, and is to be binding for ever upon the Church of England as the one construction of Articles XXVIII., XXIX., has any just claim to be either "*legal*" or "*true*."

The Thirty-nine Articles are "The *only* Standard of the Church."*

* V. Tabular View.

If I am not mistaken, this is the very first time, that ever they were declared to be so in any Ecclesiastical Court.

"The Book of Common Prayer," then, "and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," is *not* admissible as a test of doctrine.

Such is the construction put upon the 13th Elizabeth of 1571.

The assertion of the Court is directly contrary to fact; for the Act of Uniformity of the 13th and 14th Charles II. of 1662, which recites the 13th Elizabeth, requires, alike with subscription to the Thirty-nine Articles, "an unfeigned assent and consent to all and everything contained and prescribed in and by the Book intituled, *The Book of Common Prayer*;" and enacts, that "all and every such person, who shall neglect or refuse the same, shall *ipso facto* be deprived of his spiritual promotions." Upon this no comment is required.

But further; in the Declaration before us, not only is the Liturgy, thus set forth, to say the least, as being "*pari passu*" and "*pari auctoritate*," with the Articles, disallowed as a test of Doctrine, but even ignored as a handmaid with the Articles in interpreting the mind of the Church; the Articles themselves, contrary to any just construction of the Act of Elizabeth, being thereby *wrenched*, to serve a purpose, from that entire system of theology, in which, as has been aptly said, they lie "embedded."*

* *The Guardian.*

Now it is to be noticed, that the Commissioners, acting under the advice of Dr. Haggard, their Legal Assessor, in the finding given at Clevedon, dated January 10, A.D. 1855, did pronounce the Doctrines of the Archdeacon of Taunton "repugnant to the *Doctrines of the Church of England*, and especially to the Articles;" also, as "unsupported by the Articles, taken in their literal and grammatical sense," and "contrary to the *Doctrines and Teaching of the Church of England*." What, then, we may ask, are we given to understand by "the Doctrine and Teaching of the Church of England," as distinguished from, and over and above, "the Articles," if it be not the Liturgy and other Formularies of the Church? Therefore the Commissioners, who sat at Clevedon in January, 1855, under the 3rd and 4th Victoria, with a view to carry out the provisions of the 13th Elizabeth, and the Court, who sat at Bath in August, 1856, deriving their authority solely from the Report of the said Commissioners, are themselves at issue upon the interpretation of the very Act which they are empowered to carry into effect, and that upon a point that materially affects the whole course of the proceedings, and the judgment that may be founded thereupon.

Moreover, it may be observed, in the case of *Westerton v. Liddell*, the Canons of 1608 were relied upon by Dr. Lushington in his judgment, as *authoritative* for the determination of the question of Altar and Communion Cloths then before him. To what precise extent they are authoritative is not a matter for present inquiry. But if, in the opinion of the learned Judge, they were *authoritative* in February of 1856, they must be admitted by him to be so in August of the very same year.

Now Canon LVII. contains the following statement :—

“The Doctrine of the LORD’S Supper is *so sufficiently* set down in the Book of Common Prayer to be used at the administration of the said Sacrament, as *nothing* can be added unto it that is *material* or *necessary*.”

Why, then, for what purpose, has the Liturgy been so studiously set aside by the Court in their opinion? There must be some very cogent reason for its being so unnaturally divorced from the Articles, seeing that the Church and the law of the land have so indissolubly wedded them together? What is the reason? Certainly there is no light ground for believing it to be that ¹—

THE LITURGY CANNOT BE MADE TO BEAR THE INTER-

¹ For proof to substantiate the assertion, attention is called to the following arguments of counsel :—

It was remarked by Dr. Bayford, in reference to the first and third Exhortations of the Communion Office, that the change of expression in the Second Book of Edward VI. from “*in*” to “*by*,”—as, e. g., “*in* a Sacrament or Mystery,” to “*by* the holy Sacraments,” was itself a condemnation of the Doctrine of the Defendant. This it was not: for the object of such alteration was to leave the matter an open question. But, further, it was replied, if it were so,—if the casting away of this “*in*” were in any wise a *condemnation*, then much more must the deliberate re-introduction of it in the Book of 1662, our present Book, as “*our Spiritual Food and Sustenance in that Holy Sacrament*,” be admitted to be the *establishing*, of the Doctrine.—*V. Appendix to “Letter to the Archbishop of Canterbury.”*

Again, in order to avoid the consequence of “*Holy Sacrament*,” “*Holy Mystery*,” being taken in its natural sense, as implying a perfect Sacrament, embracing the Sign and the Thing Signified, which is said to be alike received, though with diverse effect, by All communicants, be they good or evil, the Counsel for the prosecution maintained that these terms are to be understood of the *Ordinance* or the *Celebration* of the Sacrament. The answer was irresistible,

PRETATION WHICH IT IS SUPPOSED THE ARTICLES MAY COMPASS.

I now proceed, in the second place, to compare the above "True legal Exposition of the Articles XXVIII. and XXIX.," with those Articles themselves, having no fear as to the result of a strict investigation.

Neither in the consideration of Articles XXVIII. and XXIX. shall Article XXV. be unnoticed; for the three are so inseparably connected, that no interpretation of the former can be "true" or "legal," which may not be applied to the latter.

I shall forbear to comment, however much advantage might be taken of it, upon the inaccuracy of the language in which the "Exposition" is clothed, both from that respect which is due to the Court, and out of consideration for the sacredness of the subject.

(1) The wicked, says the Exposition, *only* eat bread and drink wine in the use of the LORD's Supper: Article XXV. says, that they receive THE SACRAMENT. That which good men receive worthily, evil men do receive unworthily; the "SAME" thing, though with totally opposite effect. "SACRAMENTUM, qui dignè percipiunt, qui INDIGNE PERCIPIUNT."

(2) Art. 28 says, "The Body of CHRIST is *given*, taken, and

viz., that the expressions applied to it could have no meaning at all, if such were intended; for we might speak of a person "coming to," but we could not possibly speak of him as "*taking*," "*receiving*," "*eating*" an Ordinance or Celebration; and, therefore, "Holy Sacrament," "Holy Mystery" must be taken in its true, usual, literal, and proper sense.—*Ibid.*

The same remark might be extended to the Catechism as well as the Liturgy. The attention of the Court was carefully directed to the fact, that if the term "the faithful"* there used be restricted to the *good*, it must be taken in a sense *opposed* to that in which it is used in the Articles, viz., that of "the Baptized," or "those in communion with the Church;" and a lengthened argument was produced by the counsel for the defendant, showing, that the evidence in favour of the signification of "*all communicants*" in that place was unanswerable; and the only remark made in the reply of Dr. Bayford went directly to confirm it.—*V. Letter. Part II.*

* "The Body and Blood of CHRIST which are verily and indeed taken and received by the faithful in the Lord's Supper."

eaten in the Supper only after an heavenly and spiritual manner." The Exposition does not notice or allude in the remotest degree to the word "*given*." Such omission is remarkable, and we desire to direct particular attention to it. For although the title of Art. 29 may, *primâ facie*, throw a doubt upon the universal *reception* of the Body of CHRIST in the Supper, there is not one word in that Article or Arts. 28 or 25 or any other Article, that can be construed, as in any wise restricting the *giving* of the Body of CHRIST to all communicants, be they good or be they "wicked."

(3) In saying that they who receive unworthily receive the *bare* sign, the Exposition separates the sign from the "Thing signified;" it annihilates the Thing signified as the inward part of the Sacrament, and "overthrows," as a consequence, the very "NATURE" of a Sacrament. In this, then, it is repugnant to Art. XXVIII.

(4) Art. XXVIII. applies "*only*" when referring to the Gift and the manner of the Presence: "only after a heavenly and spiritual manner," "*tantum cœlesti ac spirituali ratione*." It omits the word in the sentence that follows, when speaking of the recipient's disposition. The Exposition inserts it in the latter place. Moreover,—and this is by no means unimportant when considering the phraseology of the Article,—the Exposition inserts the word "*taken*" between received and eaten, which is not in the Article.

(5) Art. XXIX. in the title says simply, "not eat:"¹ the Exposition says, "*in no wise eat*." Now "*in no wise*" in the Articles is only applied to "partakers of CHRIST,"—"participes Christi."*

V. Tabular
w.

(6) Again, in that it affirms that the wicked do *only* eat bread and drink wine, it restricts all and each of the terms, "Sign," "Symbolum," "Sacrament," "Sacramentum Corporis et Sanguinis Christi," to the *bare elements*, in contradiction to

¹ The Roman Catholics claim for Scripture the *strictly literal* interpretation of all our SAVIOUR'S words on the doctrine of the Holy Eucharist. The Court say, No: we insist upon the *spiritual*.

The Archdeacon claims for the Articles the *spiritual* interpretation of but this one word "eat" of the heading of a single Article. The Court say, No: we insist upon the *strictly literal*.

Can any thing be more inconsistent?

the definitions of the Church : for "Sign" is "sign effectual," "signum efficax;" "Symbolum," a pledge, is equivalent to "certa quædam testimonia;" "Sacrament" consists of "Two PARTS," "the Sign *and* the Thing signified;" and "Sacramentum Corporis et Sanguinis Christi" is, Art. XXVIII., the "Sacrament of our Redemption by CHRIST's Death."

(7) The Exposition sets Art. XXIX. irreconcilably at variance with the uniform teaching of S. Augustine, the authority it expressly cites, and whose words it uses; which certainly cannot be allowed.*

(8) The using the terms of Art. XXIX. to condemn another doctrine than that which is the object of the Article, viz., the "Opus Operatum" as commonly understood, *diverts the emphasis* of the Article, laying it where it was not intended to be put; i. e. on Sign or Sacrament, instead of "*to their condemnation*," to which latter words it belongs.

* V. Letter to
Archbp. of Can-
terbury, also
"The Defence."
—Pp. 188—193.

Such are the remarks which suggest themselves immediately on comparing the statements of the Exposition with the Articles, of which they profess to be a "true and legal" interpretation, in respect of the reception of the Sacrament by those receiving *unworthily*. We now proceed to a consideration of its statements in respect of those that receive *worthily*.

(1) "Worthy receivers only do spiritually eat of that Flesh of CHRIST and drink His Blood." The expression appears to be suggested by a passage in the third Exhortation of the Communion Office. If it were not for the connection in which the words stand to what is said of those receiving unworthily, viz., that they do only eat Bread and drink Wine,—the very opposite to which is asserted in the passage alluded to; for it is there expressly said, that such receive the very "SAME HOLY SACRAMENT" that the good receive,¹—we could *ex animo* subscribe to it, for indeed none but they that come with a "true

¹ "For as the benefit is great, if with a true penitent heart and lively faith we receive that HOLY SACRAMENT: for then we *spiritually* eat the Flesh of CHRIST and drink His Blood. So is the danger great, if we receive THE SAME unworthily: for then we are *guilty* of the Body and Blood of CHRIST our SAVIOUR, we eat and drink our own damnation."

S. August. penitent heart and lively faith" can possibly, *to any spiritual effect*, "usque ad Spiritus participationem,"* "eat the Flesh of CHRIST and drink His Blood."

(2) It is to be noted, that as the statement concerning those that receive unworthily does *exceed* what is said of such in Art. XXIX., so does the statement concerning those that receive worthily *fall short* of what is said of such in Art. XXVIII.

(3) The Body and Blood of CHRIST is not spoken of as in any wise "IN" the Holy Sacrament, as the Thing signified. There is not a word even here to the effect that a Sacrament consists of Two PARTS, and that these two parts bear towards one another the relation of OUTWARD and INWARD. From the absence of any expression to the contrary in the Exposition, the Gift may be *external* to the Sacrament. In this, then, it is not only repugnant to the Catechism, but is irreconcilable with the definitions and statements of Articles XXV. and XXVIII.

(4) There is a marked contrast between its terms and those of Art. XXVIII., wherein it is said, "The Bread is a *partaking* of the Body of CHRIST," "*Panis est communicatio Corporis.*"

(5) Art. XXV. affirms, that *the Sacrament*—i. e., as a Sacrament, by reason of the Inward Part, the Gift Invisible, the "Spiritual Food and Sustenance therein given"—has a "wholesome effect," "*salutarem effectum.*" There is nothing whatsoever in the Exposition equivalent to this.

(6) Art. XXVI., it may be added, speaks of "Sacraments being effectual because of CHRIST's *Institution*;" this Exposition seems to make the Inward Gift, "*Divina Virtus*," of the Sacrament,—if, indeed, there be a Sacrament at all,—exclusively to depend upon the *faith* of the recipient.

(7) Beyond doubt we have no right to complain that the whole doctrine of the Holy Eucharist is not set forth in what professes to be an Exposition of certain Articles; but it is equally certain, especially on such an occasion as the present, that we have a right to expect that such Exposition should run parallel with those Articles, and set forth as much as they do of it.

Moreover, (8) that the above criticisms are not uncalled for, nor unjust, and that under the surface of this Statement of the

Court there lurks a denial, *in toto*, of the Doctrine of the Sacrament, as set forth in the collective Formularies of the Church, and enunciated by our best Divines, is plain from the fact, that the "Opinion" not only rejects the "Reception of the Body and Blood of CHRIST by the Wicked to their condemnation" as erroneous; as also the Adoration tendered to CHRIST spiritually present in the Eucharist, which must be a test of belief in the Reality of that Presence, for wherever CHRIST is, there by reason of the union of the Manhood and the Godhead must He be adored; but, over and above this—by the adoption of passages extracted from the indictment, and thereby endorsing the entire charge or complaint of the Prosecutor—affirms, that "THE DOCTRINE OF THE REAL OBJECTIVE PRESENCE OF THE BODY AND BLOOD OF CHRIST IN THE SACRAMENT, BY VIRTUE OF THE CONSECRATION OF THE ELEMENTS," is "DIRECTLY CONTRARY OR REPUGNANT TO THE THIRTY-NINE ARTICLES OF RELIGION"!*

* Compare first Exhortation :
"CHRIST our spiritual food and sustenance is that Holy Sacrament."
Also Catechism :
"The Body and Blood of CHRIST which are verily and indeed given and received in the Lord's Supper."
V. Note p. 8.

We shall now, in the third place, cite passages from the two Divines named above, and for the reasons there given.

(1) Bishop Ridley.

The following extracts are from his Disputations at Oxford, dated April, 1555; that is, three years after the date of Articles of 1552, and the year of his martyrdom.¹

"Evil men do eat the very true and natural Body of CHRIST sacramentally and no further, as S. Augustine saith; but good men do eat the very true Body, both sacramentally *and* spiritually, by grace."

"He that sitteth there is *here* present in mystery and by grace; and is holden of the godly, such as communicate Him, not only sacramentally with the hand of the body, but much more whole-

¹ It will be observed that the Doctrine that Bishop Ridley contended for was, that the *natural Body* of CHRIST was present in the Sacrament, but after a *spiritual* manner and not after a *natural* manner: a doctrine, the very notion of which was treated by the Counsel for the Prosecution as absurd.—V, Appendix (4) to "Letter to the Archbishop of Canterbury."

somely, with the hand of the heart, and by inward drinking is received; but by the sacramental signification He is holden of all men."

"If you take the Real Presence of CHRIST according to the *real and corporal* substance which He took of the Virgin, that Presence being in heaven cannot be on earth also. But if you mean a *Real Presence*, 'secundum rem aliquam, quæ ad Corpus Christi pertinet,' i. e. according to some thing that *appertaineth to Christ's Body*, certes the Ascension and abiding in heaven are *no let at all* to that Presence."*

* Compare
statement of the
subdeacon of the
anticon.
that there is a
Real Presence,
as it is said,
corporal, but
material and
ritual."

"I grant the Bread to be converted and turned into the Flesh of CHRIST; but not by transubstantiation,¹ but by sacramental converting or turning."

"It is transformed, saith Theophylact in the same place, by a mystical benediction, and by the accession or coming of the HOLY GHOST, into the Flesh of CHRIST."

"For CHRIST is present in His Mysteries; neither at any time, as S. Cyprian saith, doth the Divine Majesty abstract Himself from the Divine Mysteries."

"It is His true Blood which is in the chalice, and the same which sprung from the side of CHRIST. But how? His Blood, indeed, but not after the same manner, after which manner it sprang from His side. For here is His Blood, but by way of a Sacrament."

"The Sacrament of the Blood is the Blood: and that is attributed to the Sacrament which is spoken of the Thing of the Sacrament."

"It is made a Sacrament by the words and deeds which CHRIST said and did, and commanded us to say and do the same."

"CHRIST did bear Himself in His own hands, when He gave the Sacrament of His Body to be eaten of His disciples."

"He did bear Himself but in a Sacrament, and Augustine afterwards addeth, 'quodam modo,' that is, 'sacramentally.'"

¹ "Dread of Transubstantiation has made the Sacrament a ceremony," says Alexander Knox; and when it is considered to what extent this is true, the statements of Ridley affirmative of "the Real Objective Presence in the holy Sacrament, by virtue of the Consecration of the Elements" at the very time that he is combating, totis viribus, the Doctrine of Transubstantiation will have the greater weight.

And in his last examination before the Commissioners, on the 30th September, only a few days before his martyrdom, which took place on October 16th, while protesting against a "*gross and carnal*" Presence, he speaks of himself as,

"Declaring what estimation and reverence ought to be given to the Sacrament;" and "affirming *in that Sacrament to be truly and verily the Body and Blood of Christ*, effectually by Grace and Spirit."¹

"And when he had said these things, HE FELL ASLEEP."

(2) Thorndike.²

"And what shall we then say, when the Name of CHRIST'S Body and Blood is attributed to the Bread and Wine of the Eucharist, but that GOD would have us understand a *supernatural conjunction and union between the Body and Blood of Christ and the said Bread and Wine*, whereby they become as truly the instrument of conveying GOD'S SPIRIT to them who receive as they ought, as the same SPIRIT was always in His natural Flesh and Blood."

"But shall this evidence of the nature and substance of Bread and Wine remaining in the Sacrament of the Eucharist, either deface or efface the evidence, which the same Scriptures yield us of the truth of CHRIST'S Body and Blood brought

¹ Ridley acknowledged his own views of the Holy Eucharist to be formed on the diligent reading of the Book of Bertram or Ratram, and before the Commissioners at Oxford A.D. 1555 declared, that he had "for confirmation of his opinion, whatever Bertram had written."

We insert one passage from the Book.

"At quia confitentur et Corpus et Sanguinem Christi esse, nec hoc esse potuisse, nisi factâ in melius commutatione, neque ista commutatio corporaliter sed spiritualiter facta sit, necesse est jam, ut figuratè facta esse dicatur: quoniam *sub velamento* corporei panis, corporeique vini, spirituale Corpus Christi, spiritualisque Sanguis existit. Non quod duarum sint existentie rerum inter se diversarum, corporis videlicet et spiritus; verum una eademque res secundum aliud species panis et vini consistit, secundum aliud autem Corpus est et Sanguis Christi. Secundum namque quod utrumque corporaliter contingitur, species sunt creaturæ corporeæ; secundum potentiam vero, quod spiritualiter factæ sunt, Mysteria sunt Corporis et Sanguinis Christi."—*Ratramni Liber, sect. 9, 10. Oxon. 1838.*

² V. Laws of the Church, Bk. iii.

forth and made to be in the Sacrament of the Eucharist, by making it to be that Sacrament?"

"They who maintain that 'This is My Body and My Blood' signifies no more but 'This is a sign of My Body and Blood,' how can they ground the true and real participation of the Body and Blood of CHRIST in and by the Sacrament of the Eucharist upon Scripture, allowing no more than the *signification*¹ of the Body and Blood of CHRIST to be declared in those words of Scripture?"

"'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD's Body;,' *unless a man discern the Lord's Body where it is not, of necessity it must be there, where it is discerned to be, not made to be there by being discerned to be there.*"

"But if the Flesh and Blood of CHRIST be not there by virtue of the Consecration of the elements into the Sacrament, then cannot the Flesh of CHRIST and His Blood be said to be eaten and drunk in the Sacrament."

"So that whoso receiveth Them with a *living* faith is spiritually nourished by the same; he that receiveth with a *dead* faith is guilty of crucifying CHRIST."

"If these things be true, it will be requisite, that we acknowledge a change to be wrought in the Elements by the consecration of them into the Sacrament. For how should they become that which they were not before, to wit, the Body and Blood of CHRIST, without *any* change? But this change consisting in the assistance of the HOLY GHOST, which makes the Elements in which it dwells the Body and Blood of CHRIST, it is not necessary that we acknowledge the bodily substance of them to be any way abolished."

"That bodily gesture" (kneeling) "which professedly sig-

¹ "Which kind of presence you may if you please call the *representation* of the sacrifice of CHRIST; so as you understand the word 'representation' to signify not the figuring or resembling of that which is only signified, but, as it signifies in the Roman laws, when a man is said, '*representare pecuniam*,' who pays ready money; deriving the signification of it *a re presenti*, not from the preposition *re*: which will import, not the presenting of that again to a man's senses which is once past, but the tendering of that to a man's possession which is tendered him on the place."

nifieth the honour of GOD tendered to CHRIST spiritually present in the Eucharist.”¹

And again as already quoted,

“Rather must we seek for a reason, why ‘he that eateth this Bread and drinketh this Cup unworthily’ should be ‘guilty of the Body and Blood of CHRIST’ as not discerning It;’ unless we suppose THE SAME sacramentally present for a spiritual nourishment to a living faith, for matter of damnation to a dead faith.”

Now, while I write these passages, I think I see before me the venerable forms of that holy martyr, Bishop Ridley, and “our learned and pious Thorndike of blessed memory,”* prosecuted by the Rev. Joseph Ditcher, condemned without a hearing upon a verdict of five Commissioners—selected out of an extensive Diocese as holding views diametrically opposed to the accused—convented before His Grace the Archbishop of Canterbury, Dr. Lushington, Judge of the Admiralty Court, the Very Rev. the Dean of Wells, and the Margaret Professor, —also holding views diametrically opposed to the accused—after evidence produced, as far as was permitted, by the eloquent and able Counsel, from Ancient Fathers and Ancient Liturgies, as well as from the Liturgy and other formularies of

* Bishop Bull, himself the greatest divine of the Church of England.

¹ “*Sit anima mea cum Christianis.* I pray GOD I may goe into the lot of the Christians : this is and always hath beene in Christianity to speake highly of the Sanctity of Altars. *Σεπτὸν Θυσιαστήριον*, the venerable Altar, saith the councill of C. P. *ζωοποιὰ τράπεζα*, the life-bringing table, saith Damascen de imagin. orat. 2, and *ζωόφορος*, the same. *τοῦ Θεοῦ θυσιαστήριον*, God’s Altar, so Dionysius, *τὸ θεῖον θυσιαστήριον*, the same S. Denys, and the 12 Councill of Toledo. *Compositum, et Sacrosanctum Altare* by S. Ambrose. *Reverendum* by Eusebius Emisenus, *hom. 4, de Pascha.* *Mensa Mystica et Regalis*, by S. Chrysostom, *homil. 6, ad populum Antiochen.*, and *de Eucharistid in Encœntis*, and *τράπεζα τὸν ἄμυν ἐχουσα*, orat. 24, in 1 Cor. x. *θυσιαστήριον φρικτωδέστερον*, Chrysostom, *hom. 20, in 2 Cor.* *ιερά, φρικτή, εἰρήνης τοῦ Χριστοῦ τράπεζα*, *idem*, orat. 55. *τὸ βασιλικὸν σῶμα καθήμενον ἐπὶ τοῦ θρόνου*. God’s Chayre of State, the Tabernacle of CHRIST’s glory; so the Greeks called it, as Genebrard notes out of Simeon Thessalonicensis. *Oculus Ecclesiæ.* So every where *ἐν τῷ θεῷ καὶ θρόνος Θεοῦ καὶ ἱερόν*, saith Synesius. God’s throne, and mercy-seat. That I may say of the holy Altar, as David of the holy city, Glorious things are spoken of thee, oh thou Altar of God. . . . The expression is Rhetorical, but the *intentum*, the thing, is dogmatical.”—*Reverence due to the Altar*, by Jeremy Taylor, printed from the original manuscript in the Library of Queen’s College, Oxford, edited by Rev. John Barrow.

the Church of England, to their own amazement and the wonder of the audience, (1.) hearing it declared in the year of Grace 1856, for the first time in an Ecclesiastical Court, that the Liturgy of the Church of England is no part of the Church's standard of doctrine, and that the Thirty-nine Articles are the *only* standard; (2.) that those doctrines, for which the one shed his blood and the other spent the labour of his life, are repugnant to the very Articles themselves compiled or confirmed; and (3.) having offered to them the alternative of revoking their "erroneous" opinions and simultaneously accepting the aforesaid proposition of the Court, as the *true*, and the *legal*, the *one* interpretation of the Articles said to be depraved, or of DEPRIVATION.

Can there be a doubt which alternative they would have adopted?

The two following observations shall conclude these remarks:—

(1) In reference to the Opinion of the Court generally.

Attention having been called to the following circumstances, viz., that the Act of Elizabeth has been employed to effect a purpose which is irreconcilable with the admitted spirit and intention of Elizabeth's government; that a distinction has been for the first time drawn between the application of the Liturgy and Articles, as a test of doctrine, which distinction is repugnant to the Act of Uniformity; that a principle laid down by a superior Court,* and approved in A.D. 1852 by His Grace the Archbishop of Canterbury and the learned Judge of the Admiralty Court, has been reversed in the present decision by themselves, whereby the witness of the most eminent divines of the Church of England has been ignored, as having any authority whatsoever in the interpretation of the Articles;¹ as well as

V. Gorham
gment.

¹ The following is a list of English Divines tendered to the Court as in greater or less degree advocating the doctrine of the Defendant—Ridley, Cranmer, Poynt, Sutton, Hooker, Jackson, Donne, Andrewes, Overall, Herbert, Taylor, Cosin, Thorndike, L'Estrange, Bull, Morton, Montague, Mede, Bramhall,

to what is hereinafter to be noticed ;*—the reader must form his own conclusion, whether or not the Judges in the present suit have “meted that measure” of impartial justice and of tender charity with which they would desire that it should “be measured to themselves again,” which is in accordance with the spirit of the English law in criminal cases, and which is due to a matter so grave, so solemn, so eventful, in which not the fortunes and the faith of the Defendant alone, but of thousands of the members of the Church of England, is involved.

* V. Appendix B.

(2) As to the effect of the Exposition of the Court.

A “*true*” interpretation of the Articles the Exposition can never be : a “*legal*” one, if confirmed on Appeal, it may be. The consequence in that event to the Church of England would be no other than—

To supplant the teaching of Ridley, Overall, Andrewes, Bramhall, Thorndike, Bull, and our greatest Divines, and to substitute in their place that of Zuingli, and the Puritans ; to cancel every Protestation of the Church set forth in her Articles, Liturgy, Homilies, and Canons, and incorporated in Royal Declarations and Acts of Parliament, to the effect, that “nothing is to be taught as matter of Faith, but that only which has been collected out of the Old and new Testament by the Catholic Fathers and Ancient Bishops ;”† to snap the cord that binds the Church of England to the Church of primitive and purest times ; and, finally, to eliminate from her system of Theology THE DOCTRINE of the Sacrament of the Lord’s Supper.

† Canon of 1571, the same date as the Act of Elizabeth.

Field, Forbes, Sparrow, Ken, Sherlock, Lake, Tillotson, Wheatley, Pelling, Nelson, Wilson, Grabe, Randolph, Warburton, Beaumont, Saravia, Bayly, Brevint, Ashwell, Beveridge, Hammond, Patrick, Pocklington, Johnson, Nicholls, Brett, Yardley.

APPENDIX.

A.

"THE SACRAMENT, i.e. the Sign, having, by Consecration, mystically united with it The Thing Signified."

That this is the correct understanding of "Sacrament," and that it does not mean a *bare* Sign, mere Bread and Wine, will be best tested by a consideration of the use of the term throughout the said Articles. e.g.

(1.) "Sacrament *was ordained of* CHRIST:" now a bare Sign was not ordained of CHRIST, was not "CHRIST's Ordinance," in the Gospel. (2.) "Sacrament *reserved*," i.e. reserved for the Communion of the Sick. Surely the Sacrament afterwards administered in private houses was in every respect identical with that before administered in the Church; otherwise there must be a repetition of the Consecration. (3.) "Sacrament *lifted up and carried about*." Was it believed that the Consecrated Elements, that were lifted up for homage and to be "gazed upon," or carried about in religious processions from motives of reverence, were literally Bread and Wine; or not rather, that they were the Outward and Visible Signs "transubstantiated" into the Inward and Heavenly Gift? That the latter was the case will not be disputed. When, at the time of the Reformation, then, the doctrine of a change of the *substance* of the elements was repudiated by the Church of England, as repugnant to Holy Scripture and as "overthrowing the nature of a Sacrament," and the practice of "lifting up" to be "gazed upon" and "carrying about" in processions was, by reason of many superstitions, disallowed and discontinued, was there also added as a reason, that the Outward and Visible Signs and the Inward and Spiritual Gift were in no wise united together, that

they were set as far apart as Heaven and Earth* and that, though "the Consecration had passed upon the elements," the Sacrament was simpliciter Bread and Wine?¹ (4.) "Sacrament worshipped." If "Sacrament" meant the *bare* Sign, how could Ridley say three years after the date of Articles of 1552, even in its *secondary* sense, that the "external Sacrament,"² as a Sacrament, may be worshipped." (5.) That the words "ordained of CHRIST," "by CHRIST's Ordinance," Art. 25, 28, were not accidentally, but *intentionally*, inserted, is evident from the following reasons alone. It could not be pronounced a *thing forbidden* to reserve the Sacrament for after Communion of the Sick.† Who, again, is so utterly void of faith, as to say, that we *may* not "gaze upon" the sacred Symbols, and "marvel with reverence,"‡ while we think of those Holy Mysteries, that our good and gracious LORD hath "instituted and ordained as pledges of His love, to our great and endless comfort," "Tua coelestia," "vivifica," "Tremenda Mystera," "τὰ Θεία," "τὰ ἀχράντα," "τὰ ὑπερευλογημένα," "τὰ φοβερά," "τὰ φρίκτα Μυστήρια"? Neither, apart from abuse, could the "carrying about" of the Sacrament in religious processions be called evil. The same is the more evident not only from Ridley's doctrine as cited above, who assisted in the compilation of Articles of 1552, but from Thorndike's, who assisted in the final confirmation of the Articles in 1662. The *designed* introduction, then, of the words "by CHRIST's ordinance," are in favour of the position here contended for. (6.) Sacraments are not *signs*, but "Signs effectual;" not signa, but "Signa efficacia;" they are "Symbola," "certa quædam testimonia," "by the which God doth work

* V. Dr. Bayford's speech.
 "No presence of CHRIST in the Sacrament: super Altare means in Heaven"!!

† "The practice of reserving or sending about the Elements began very early; the state of things at first made it almost unavoidable."—Burnet.

‡ Homily.

§ v. "Defence,"—Ancient Liturgies.

¹ "At ille panis, qui per sacerdotis ministerium Christi Corpus efficitur, aliud *exterius* humanis sensibus ostendit, et aliud *interius* fidelium mentibus clamat." "Vinum quoque quod sacerdotali consecratione Christi Sanguinis efficitur Sacramentum, aliud *superficie tenus* ostendit, aliud *interius* continet."—Ratr. ix. x. V. Note on Ridley, p. 13.

² "External Sacrament:" compare Saravia "externa Sacramenta," i.e. the *whole* Sacrament, the Outward and the Inward as given by the Outward. The expression for the outward part only is "Externa Signa" or "externa Symbola." "Hoc semper retinendum est, Sacramentum duabus rebus constare, quæ in Sacramento non magis ab invicem separari possunt, quam unio duarum naturarum personalis dissolvi in Christo."—P. 90.

invisibly in us." (7.) "Sacraments not, by CHRIST's ordinance, to be gazed upon but to be *duly used*," "ut ritè illis uteremur," and, in such as do rightly use them, *they* have a "wholesome effect." Can all this be affirmed of the one part, the *Outward* part only, separated and severed from the *Inward*? (8.) Sacrament is "*Cæna Domini*," "*The Supper of the Lord*." That this term is not to be understood of the *Celebration* of the Supper is undeniable, inasmuch as the Article speaks of them that "rightly receive it," "*dignè sumentibus*," and it cannot be said that we do *receive a celebration*. (9.) To those who rightly receive the Sacrament, the "*Bread is a partaking of the Body*," "*Panis est communicatio Corporis*." (10.) Sacrament is "*Sacrament of the Body and Blood of Christ*," Art. 29. (11.) Sacrament is "*Sacrament of our Redemption by Christ's death*," Art. 28.

Now add to this,

(12.) What Jewel says, viz. that "the only Outward Forms were NEVER called The Sacrament by ANY of the Old Doctors and Fathers of the Church, either Greek or Latin, or learned or unlearned, or Catholic or Heretic, or one or other;" and, in connection with Jewel's words, take those of Cranmer, who also assisted in the compiling of the Articles, where he says, "In my doctrine of the Sacraments, not only I mean and judge those things, as the Catholic Church and the most holy Fathers of old with one accord have meant and judged, but also I would gladly use the *same words* that they used, and *not use any other words*." Also (13.) The Title of the Homily, "*His Blessed Body and Blood under the Forms of Bread and Wine*." (14.) What the Liturgy says of "our Spiritual Food and Sustenance IN that Holy Sacrament." Finally (15.) the definition of the Catechism, that a Sacrament hath TWO PARTS, and that these bear to one another the relation of INWARD and OUTWARD;

And I think there can be no reasonable doubt as to the meaning of this word "SACRAMENT."

B.

The Doctrine of the Archdeacon is, that a whole Sacrament, the Outward part and the Inward part, Sign and Thing signified, the Body and Blood of CHRIST—not a *portion* only of the Sacrament—is given to and received by all Communicants, in the case of those receiving worthily “unto life,” of those receiving “unworthily unto condemnation.”

Now it will be observed, that the words “unto condemnation” are not simply a material, but an *integral* portion of the Doctrine, and as such are set forth in no fewer than twenty-eight places in the Sermons.

Yet the Report of the Commissioners at Clevedon studiously omitted all notice of the words “unto condemnation,” and, notwithstanding they were included in the indictment or criminal Articles, the omission again occurs in the Declaration of the Court at Bath.

The result is proved to be, that which might have been anticipated, that an impression is conveyed to the public, that the Archdeacon holds and teaches, that not only the Sacrament itself, but the *effect* of the Sacrament, is the *same* to all Communicants, be they good or be they evil; in other words, that he maintains that very doctrine, which it was the object of Article 29 to condemn, and which he himself has so distinctly and emphatically repudiated.

Again, the Commissioners at Clevedon in their eagerness to find a *prima facie* case against the Archdeacon, whilst singling out one point for especial censure, did not restrict such censure to that point, but proceeded to apply it to the entire teaching of the Sermons. “The Doctrines of the Sermons”—not, divers or other—are said in the Report to be “unsupported by the Articles and contrary to the Doctrines and Teaching of the Church of England.”

One of “the Doctrines of the Sermons” is thus stated:

“It is *not* true, that the Consecrated Bread and Wine are changed in their natural substances; for they remain in their very natural substances, and therefore may not be adored.”

Now it is remarkable, that the Court at Bath have exceeded the Commissioners in this respect. Not implicitly only, but *explicitly*, have they condemned the said position. Neither have they been content simply to affirm, that it is "unsupported by the Articles," but have declared it to be "directly repugnant or contrary to the Articles," and have commanded the Defendant to revoke it ¹

¹ It is really fearful to think of the *haste* of the Opinion of the Court, of which the above is an instance, and the rapidity with which it has been hurried before the public. Article XXIX. was nine years from A.D. 1562 to A.D. 1571 under consideration of Convocation and the Queen before it was admitted. The Judges in the Gorham case, actuated by what all must admit to be a laudable desire not to exclude the doctrine of the accused, took more than six months for deliberation. His Grace's Assessor, before delivering his Judgment upon the use of a Symbol in public worship and the number and colour, material and shape of Altar and Communion Cloths as allowed by the Law, paused four months; but, in the present case, the small space of Four Days—for the notes of short-hand writers were receivable as late as the evening of Wednesday the 6th of August—was deemed amply sufficient, for the consideration of a question the Court themselves confessed to be "abstruse;" for examination and rejection of the testimony of forty-six eminent Divines; for passing a sentence of condemnation upon the doctrine of the Defendant and simultaneously drawing up a dogmatic exposition of the Articles, intended to be binding upon the present and future generations; by which Exposition and sentence, conjointly taken, a deadly blow has been dealt at a vital doctrine of Christianity, the Sacrament is robbed of its Inward and Heavenly Gift, and the Presence of CHRIST is banished from the *Altars* of the Church of England.

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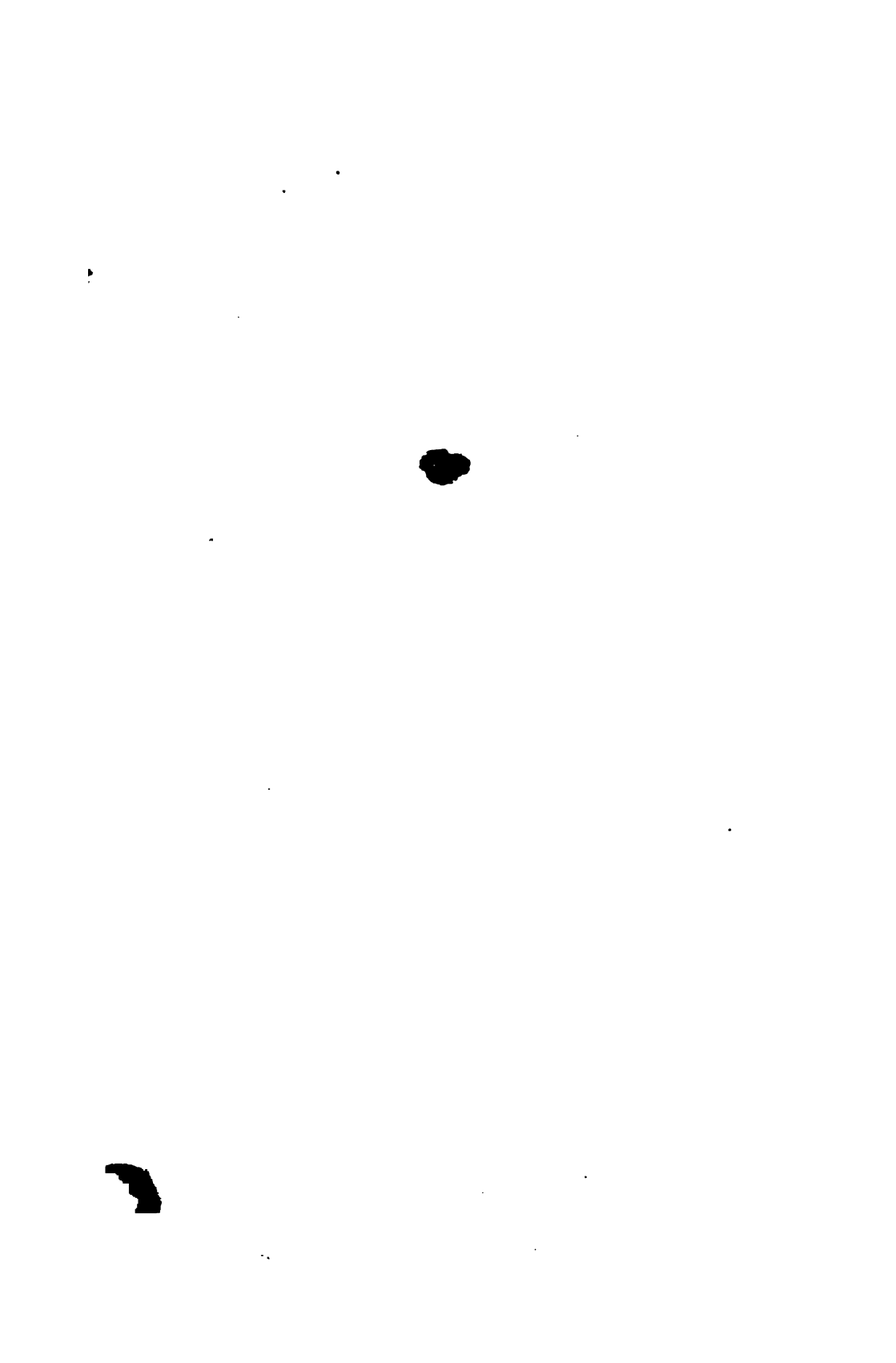
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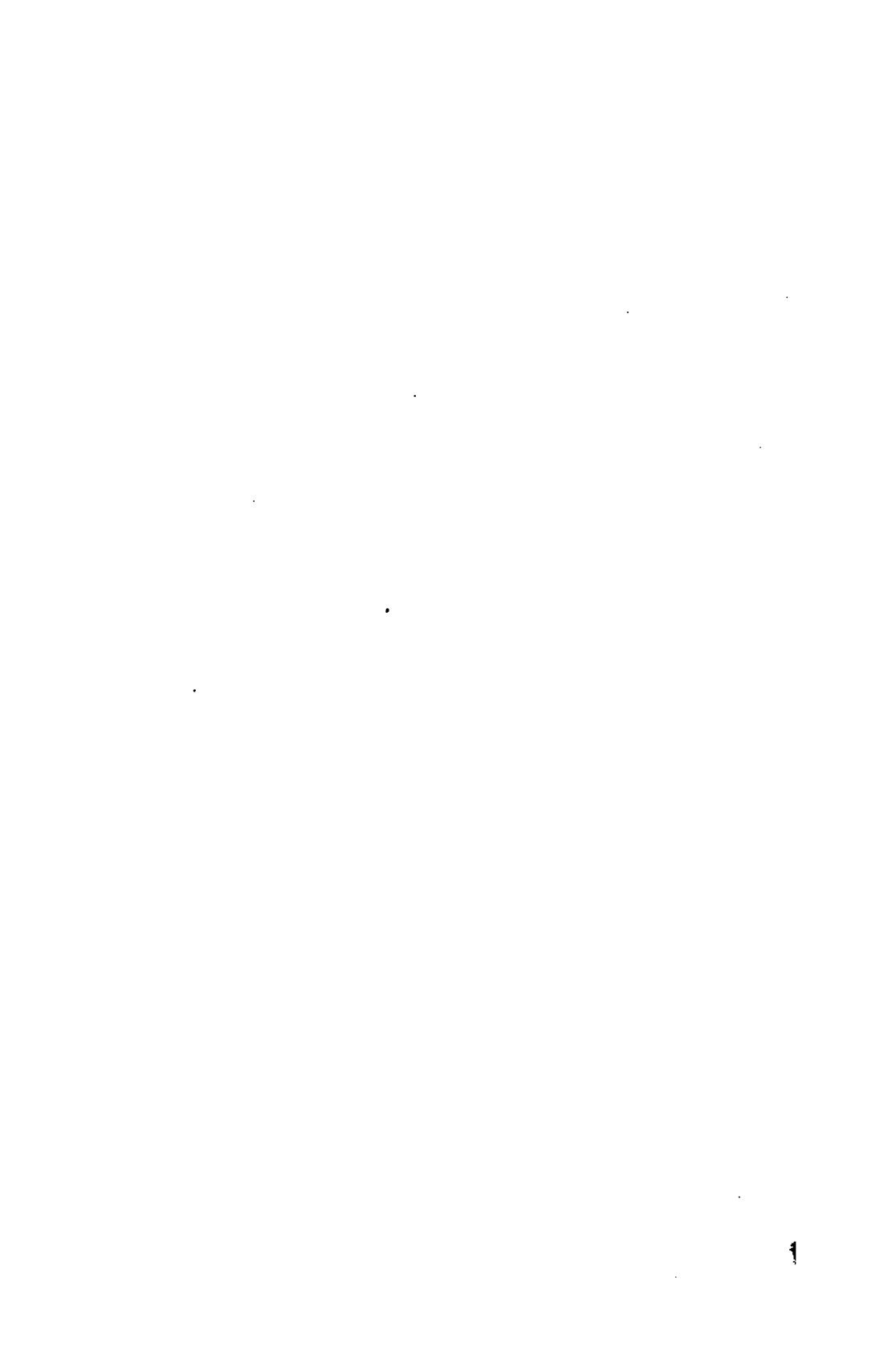




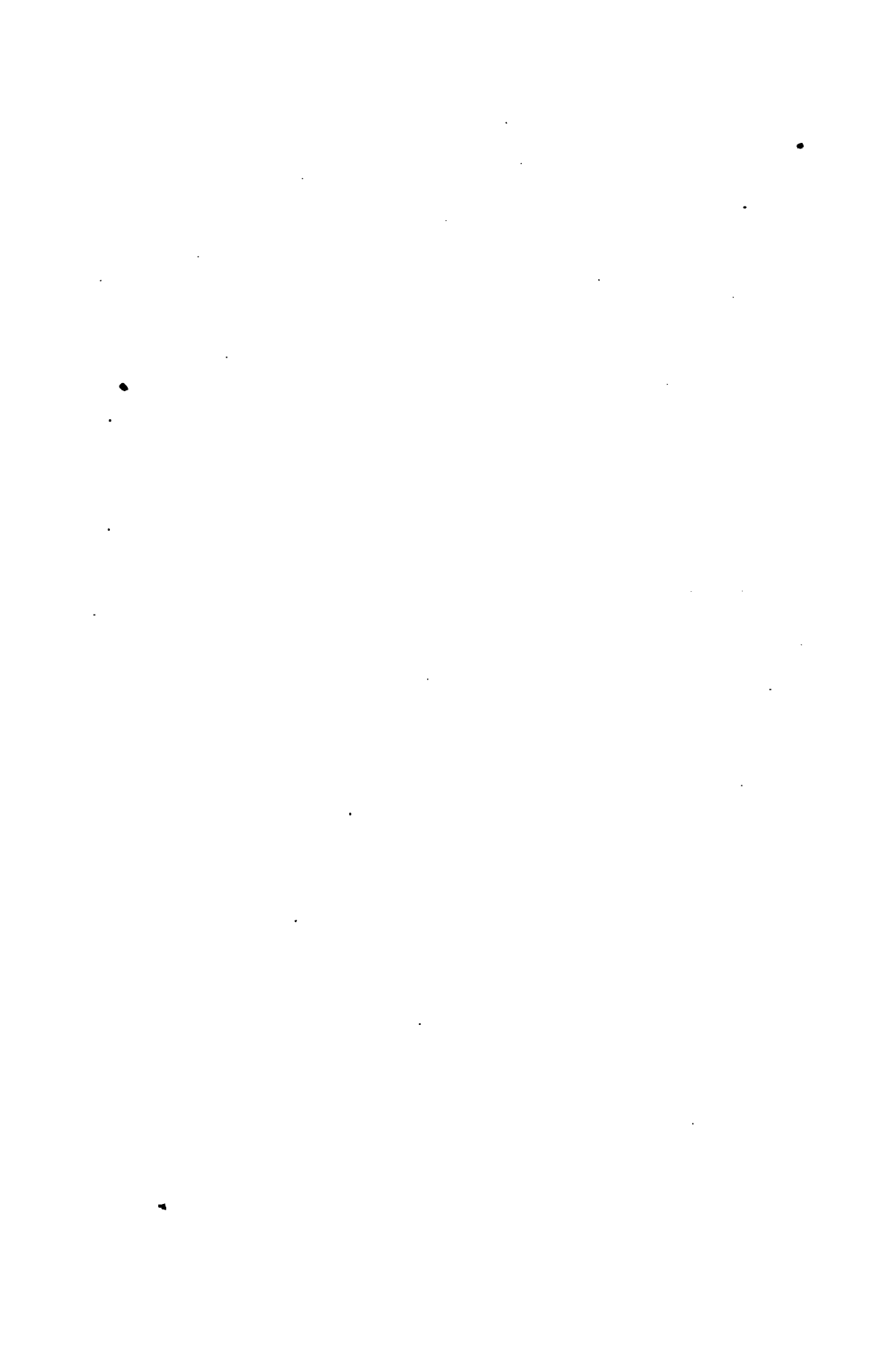








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